Sermons of

the ryght famous ād excellent clerke Master Bernardine Ochine/borne within the famous vniuersyte of Siena in Italy/nowe also an exyle in this life/for the faythfull testimony of Jesus Chyist.

(Psal. C. xviij.)

I wyll not dye/ but lyue and declare the workes of the Lorde.

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Unto The

ryght Honourable LORDE

Edward / Duke of Somerset mooste deare vncle vnto the Kinges Maieste / and Gouuernour of hys Royall Parson / and of his Realmes / Dominiõs and subiectes Protectour.

Hys graces mooste humble Seruaunt Rychard Argentyne willeth the increase of honour and grace.

Like as in the beginig (mooste Gracyous Lorde) it maye appere by the proper names of men / that the same were appoynted vnto them by a synguler reason. So by Seth also it maye be manifest that Kings are geuen vnto the World of God. For after the time that the infinite Lorde / had created the vniuersall worlde / and reserued the superemité of it vnto him selfe / he made man Prince and Lorde / and a Kynge immediatly vnder hi ouer all / whych myght Genes. 4. Genes. 1.

exercise his office/ him selfe not being par-
sonaly present before our eyes/ to the intẽt
that we shulde alwayes elevate the same
vnto Heauen there to seke him. And ther-
fore of iust cause Kynges/ Pynces and
Genes. 6. Gouuernours that moost lyuely and no-
tably represẽt vnto vs the diuine maieste
Psal. 82. of God/ being indued with a large porcio
of the same/ are called Goddes in the scrip
ture. And of the prophane poete Homere
are named to come from God.

These Pynces ād Kinges/ as it appe-
reth in the register of thiges done in time/
were in moost places accustumed euē frō
theyr tender age/ to be brought vp vnder
iiij. gouuernours. Justice/ Prudēce/ For
titude and continency/ amōgest the which
vertues Justice beig the highest of power
albeit that wyth her manyfold benefittes/
necessary vnto the vse of mā/ she goeth vp-
pon the ground/ yet that not withstādyng
wyth hyr shulders she reacheth vnto hea-
uen. For as moche as she coueteth nothig
to hyr selfe nor craueth anye thynge/ but
geueth vnto euery man hys owne/ ande
restoreth euery thynge vnto hys ryght or-
der

dze ād kynde. Where therfoze the pe ople of God made greate ioye ande feasted foz their true religion restozed/ and were ioyfull foz the confyzmyng of theyz kynge/ the which dyd minister vnto them onely externally iudgement ande iustice / what ioye/ ought all thys realme to be in / vnto whome it hath foztuned the right ozdze of the supper of the LORD to be restozed/ thzough the studye of suche a Pzynce as walketh in all the waies of God in goodnes ād fayth/ledde by a Gouuernour that mooste parfectly hath trayned hym to the same: In whome the spizit of Jesu chzist that was ones onely offred / manifestlye pzoduceth hys effectes. And where as in our daies mānye that of right ought to be called martirs/ lyke vnto Paule/ intendig that Chzyst shuld be magnyfyed in theyz bodyes oz by theyz death/ with theyz blou de/ dyd not sticke to gyue a testimony vnto the wozlde of the internal goodnes pzepared vnto the sayntes hereafter/ād fedde the rauening wolues with their carcases. Now (God be blessed) by our so gracyous a Pzynce/ their teth are blunted and theyz

Paral. 16.
2. Reg. 6.
Psal. 25.
Phil. 1.

mouthes mufleled. For thole that thuld ha
ve bene the lyght/that the frute of rightus
oulnes that commeth by Jelu Chriſt on
ly/might have been planted in manye/lyk
ke vnto the Phariſeys that had miracles
comune vnto them with the fathers/and
the preſence allo of the mooſt meked lam
be of God/the which dyd illuſtrate them
wyth hys doctryne and miracles/wolde
in no caſe come to anp amendement. And
yet they glorye that theyr name was pro
phecied to be exerciſed in iuſtice by the pro
phete Elay. Where the lxx. interpre
Elay. 60. ters have(if it be theyr text ād not others)
I ſhall gyve thy Princes in peace/ād thy
Byſſhoppes in iuſtice. But the Hebrewe
text(yf they wyll that place to be ment of
them and not of other publyke officyers)
calleth them moze(accordyngly vnto the
trueth)exactours or curſitoūrs/nothyng
ſeking for the founteine of all ſaturité/lac
king the frugalité that Paule willeth thē
to vſe. The which thinge they wolde not
if they had in them the carefull mynde of
the iuſt executiō of thinges to be done vn
to Gods honour. Lyke as by the ſhauing
of

of theyr beardes and of theyr heades (the whiche were in the olde tyme tokens of a penyve and sadde minde) they appere to have. But treuth it is, that lyke as the beарde (that was accounted to be the ornament of the man) is hatefull vnto them, and is not to be found amongest them, so is the studye of all good vertue amongest others and not amongest them. And therfore the mighty LORD hath appointed your grare vnto the same office for the cõfort of all the faithful, as the necessary hãde of a kynge gyué vnto vs by God. And to that purpose these syx Sermons of the famous clerke Bernardinus Ochinus are translated out of the Italyan tongue. The fyrst declaring what thynge GOD is. The second, Howe to knowe GOD by hys creatures. The thyrd of Philosophye serue to true theologye and in what maner. Fourthly, Howe we ought to vse the Scryptures in attayninge the knowledge of GOD. Fyfthly, Of thinconueniences that are happened and dayly happé by the abuse of the holy scriptures. Syxtly and finally, If to be good

Esay. 15.

diuines it behoue vs to haue the humaine
sciences or not / and geue vnto your grace
as a moost vnworthye gifte / that by your
graces fauour the frute of all the other ser-
mons maye be brought vnto your graces
louinge seruauntes of the whole bodye of
this Realme / vnto whole cõfort the lor-
de IESV Christ preserue your
grace. At Ippeswych the xiiij.
daye of Februarye. An-
no. M. D.
xlviij.



Who well cõsydereth wher vntowe are created/good Chriſten reader/ſhall finde that of all oure trauayles there reſteth no frute/ as proueth the holie ſpirite of prophetie by the mouth of Salomon ſaying. I haue loked vppon all the thinges vnder the ſonne/and haue founde none other but vanité. Onely reſerued the Image of God in vs/ beig the ſpirite that ſuſteineth not the naturall life alone/ but alſo all the holie ād vertuous thoughtes/ which God hathe created immortal vnto his owne likenes/as thou maiſt well perceaue/if thou cõſider the ſubſtaunce of the naturall bodie/ that hauing the ſpirite/ is all liuely/ād not onely moueth eche figer/ hāde/ foote/ eye and tõgue materially/but alſo with the thought/penetrateth the heauens/ ād in maner cõcreaueth a ſubſtaũce i the immortalité of gods euerlaſtig kigdome/ād wātig/the ſpirite/reſteth deade priuate of al thoſe vertues/though well thou ſhalt ſe/that it lacketh nether hāde/fote/eie

tongue noz other membze. Thys I saye vnto the (Gentell reader) to thintent that thou shuldest know, that the almightie Creatour is serued not of vanityes, that is to saye, of bodely oz wozldly exercises, but of spirituall thoughtes, which are the iust and true sacrifices vnto God. Ande therby to dzawe the to remembze the marvaile of his wozkes, ande to thinke moze vnto thine ende then to thy life. Disposig thy selfe to learne the sciences that this litle boke shall teache the, which treateth of none other but of the spirituall thiges, ād beareth in it the substaūce of the holy scripture with so vehemēt reasons ād so good persuasions, that it suffiseth to dzawe frō the thy stony harte, and to renewe in the a carnall harte, if thou be one of them, to whome God hath determined to gyve his grace. One of them (I saye) that with lyuely faith confesse Chzist the sōne of God to haue suffred foz theyz synnes. As the Auctheur hereof sufficientlye persuadeth the, who (being a man of great yeres, and wonderfull reputation) foz the love of Chzyst ād of the trouth, hath rather chosē

exple

exyle and persecucyon / then con.inuaūce of wealth / honoures āb frendshyp. A mā of pfofoūde learnig. The mooſt notable pfeacher of all Italy. Famous foz the gre at example of hys good lyfe. Esteemed and honoured of all Pzinces / not foz his age onely (being a man of lxx yeares / oz ther aboutes) but also foz his infinite vertues āb modeſtē. And finallye ſo beloued of all people / that in what place ſoeuer he pfeached / ther hath ever been foūde great pfeaſe of audience. All this notwithſtanding at length (becauſe he ſyncerely followed the true Goſpell / and dyd not foꝛbeaze to repzehēd the publike abuſes of the romiſh Chuzche) he was perſecuted of Paule the thyzde / and conſtrayned to foꝛſake Italy / and to flee into Germany. Where he hath not ceaſed with his penne / to followe the vertuous exhoztacions / that befoze tyme with hys mouth he pfeached. Havynge thereby at this houre (God be thanked) edifyed the mooſt parte of the good vnderſtādings in Italy / in the true and parfect way of Chziſt. To whom with the father āb the holighoſt be pzayſe honoz āb glozy.

So be it.

Anthony Scoloker vnto the Reader.

Act. 2. If the multytude of all nacyons vnder heaven / gathered to gether at Hierusalem / after that the holy-goost was geven vnto the Apostles / were stonied / ād marvayled moche / that they heard them / speaking every man wyth hys owne tongue / declaring the wonderous doyngs of God / howe moche moze then ought we to wonder in these our latter dayes / that have the same myracle wzought dayly amōgest vs also? For not only the fathers that were labouring (not many yeres synnes) ande travayling in thys oure pilgrimage with vs / and now are gone vnto the lyuig God / do both lyuely and mooste godly euen styll at this daye preache vnto vs / but also the very Prophetes ād Patriarkes ād also the whole company that have been evē frō the beginning of the wozlde / are nowe familiar vnto vs / ād are become Englishmen. Yea / god hi selfe of his great infinite

mercye

mercie in our owne tongue speaketh vnto vs/oute of his mooſt ſacred woꝛde/to our great iope and ſpirituall comfoꝛte. And Paul being ā hebꝛue boꝛne/hath chaūged his tonge/ād is become oures/ as though he had been bꝛedde and bꝛought vp all the dayes of his lyfe amongeſt vs. Wherfoꝛe albeit that the Goſpell beyng nowe confyꝛmed/it maye appeare/ that myracles at theſe dayes are nothynge ſo neceſſarye as they were in the pꝛymatyue Churche/ when by the vertue of the holighooſt and by myꝛacles/ that newe doctryne was to be confirmed/yet the verité it ſelf ſheweth the ſame power ſtyll even nowe vnto vs/ that ſaid My father worketh evē vntil this time/ād I alſo do woꝛke. Nowe great a wondꝛe therfore is it that almooſt no mā doth marvail at/ to ſee that by the meanes of thigs cōmitted to wꝛittig two/though one be never ſo farꝛe diſtaūt frō the other/ may cōmunicate their ſecrets tegether:ād yet paſſig this/ by the helpe of the ſame/we receave the vtuous coūſels/ the mooſt holy inſtructiōs the godly pꝛechigs of the ſeers(as they called the pꝛophetes/ becauſe i the maieſté of the æternall god they did ſee

John. 5.

1. Reg. 20

as it had been in a cleere myrrour/the secret
mysteryes of thinges both past and for to
com.) and yet we marvail nothing at all.
But God (not leavyng us thus/where as
by the very true monuments of the godly
that are passed from vs/theyr myndes be-
ing left with vs still/we are lyke or nothig
amended) doth sende vnto vs hys Pro-
pheetes oute of straūge countreis/that the
1. Cor. 14. congregation therby maye be edifyed/and
moost bounde to render thankes vnto hi
for his infinite mercy. Amongest the wh-
ich Bernardinus Ochinus and Petrus
Martyr men of great learninge/whiche
are nowe come vnto vs. And for as moch
as the sayd Bernard preacheth in the I-
talyan tongue which all men vnderstand
not/I have seth forth syx of his Sermōs
oute of this tongue into Inglysh. Intend-
inge to set forth the rest very shortlye (yf
these shalbe thankefully receaved) to the
intent that his native tongue therby may
be made oures/and that the glory of God
maye the better be set forth. Unto
whom all honour is due/world
wythoute ende.

So be it.

Sermõs of Master Bernardyne Ochyne, borne wythin the famous vniuersite of Sienna in Italy, nowe also an exile in this lyke for the faithfull testimony of Jesus Chryst.

Sermo i.

What thinge God is.

IGnoraunce specyallye of the heavēly thinges, is the greatest lack that cā be in man and aboue all other the ignoraunce or lack of knowledge of God. For as it is impossible to attaine the science of Philosophye Astrologie Geometrye or of any other lyke, without the grounde or fyrst principalles. So without the knowledge of God the true beginnyng and principall of true deuynite it is impossible to haue any lyght of the trouth, necessary ād

profita-

profitable to the ghostly health. And likewyse, as the knowledge of the first principalles of one sciēce, depēdeth the knowledge of all the trouth ād conclusiōs that that science conteineth. So of the true knowledge of God, depēdeth the knowledge of all the circūstaunces ād trouth of Theologie or Deuinité Wherfore seing howe moche pestiferous and detestable the ignoraunce of God is, and howe moche necessarie the true knowledge of him is, I haue thought it expedient, fyrst to consyder what thinge God is.

It is a moost ealye thige to knowe that God is, or that there is a god, sithens that there is no Nation so barbarous, but that it beleueth that there is a God, being a generall knowledge that God hath so impryinted in the hartes of al men, that if the man haue any iudgemēt at all, it behoueth him with the harte to cōfesse that there is a God. For albeit there haue bene many wicked whiche with their mouthes haue sayde, there is no God. Neuertheles the self same, when they haue fallen into any peril or necessité, haue been ēforced of that

onely light and religion of God / to recō-
mende them selues vnto him / so that we
must of force repute hi a very pheote / that
denieth God. Inde bring therfore an evi- Psal. 13.
dent and easy thinge to knowe that there
is a God / we must nowe travaille ād la-
bor (though it be moost harde) to knowe
what that god is. Manie haue bē of opi-
niō that it is impossible that we shulde ī-
magin what God is / because infinit relie a-
boue all proportions / he exceedeth the weā-
kenes of our vnderstādinge / specially bē-
cause our wittes are dolonged in the bo-
die / occupied of fantasies / ād shadowed by
the derke dayues of thinges created / far-
re of from God. We be weake of sight / sic-
ke and impotēt throughe the fall of Adam
and our owne synnes. Wherefore they sa-
ye that we cā haue none other knowledg
of God / but the negatiue / that is to witte /
we maye knowe that God is not materi-
all nor forme imperfect nor yet soule of
the worlde / that he is not Earth / Water /
Ayre / Fyre / Winde / sterre / Mone / Son-
ne / Corporall light nor any vertue spred-
de abroade. He is not the beautie that we
see / the swetnes that we taste / nor other

thinge sensible / imaginable or intelligible of vs / but that infinitely he exceadeth all creatures / and all things that we vnderstand. In him ther is an inaccessible lyght such as they / which with theyr thoughtes in maner have been rayled so hyghe / that they have founde what God is have deceved themselves. And they who ymagin in theyr myndes to have founde God / do fabricate an vooll / oute of all measure distaunt from the true beyng of God / as appeareth by his commaundemente to the Iewes / whan he prohibited thé the sculpture or grauinge of vooles / vnderstandyng not of the materyall vooles onely / but also of the imaginable. For our wittes are extreme darknes / in comparyson of gods inestimable fyrst light. So that it behoueth vs with Aaró to enter in Sácta Sanctorum and with Moses into the Celestiall Clowde / if we will knowe / that is to say / to knowe that we knowe not / in so the wyse that the more fervently a man will professe not to knowe so much the better he doth knowe / and who presumeth to knowe / is farthest of fró the knowledge.

1. Tim. 6.

Exod. 20.

and

And why: because God in his power and lyght standeth so hidde in darkenes from vs, that with blindnes we see him, wyth ignoraunce we knowe him, with retiring or with going backe we comprehend him, in fleing we finde him and with sylence we prayse him. And it behoueth him that will knowe what thinge God is, to study in the scole of simplicité and rest vanquisshed of that inestimable, inaccessible ande incomprehensible lyght. Psal. 8

And I confesse that we cã not comprehend God in such maner as God comprehendeth him selfe. That is to saye, we can not have ã infinite knowledge of him, as do the blessed saintes that is to saye, to have as they have the clere naked, open and visible sight of him, to beholde hym in the fountayne of his bryghtnes, face to face in the verye being that he is. But we may very well attaine a knowledge what God is though not so perfectly as we shall knowe in the other lyfe. For it is not possible we shuld knowe what thig God is not, if fyrst we learne not to knowe what thing he is, and that his being is so perfect that 1. Cor. 13

it re=

it repugneth thimperfectiõs of thoſe thinges that be not. Wherfoze conſidering all the negatiues that are rehearſed of god/ are grounded vppon one poſytiue ād affirmatiue that we haue/ we muſt ſaye of foꝛce that we knowe God moꝛe perfectly/ in knowing that that is to be knowē/ then in knowing nothing at all. And therfoze ſpeaking of moꝛe highe knowledge affyꝛmatiue/ that in this preſent lyfe the electe cõmunly and without ſpeciall priuiledge ād miracle had of God/ I ſaie/ that fyꝛſt thou oughteſt to cõſyder that the creature hath hys beyng/ although imperfect. Ande God hath his being without anie imperfectiõ/ Yea his beyng is infinitely perfect. wherfoze to knowe what thinge God is/ it behoueth the to do as he doth that wyll make an Image. Fyꝛſt he cutteth of many peces/ befoꝛe he parfoꝛme the foꝛme that he deſyꝛeth/ and afterwardes paynteth and apparelleth it.

So is it neceſſarie that with the minde/ thou fyꝛſt conſyder the beyng of the creature. Ande becauſe thou ſhalt fynde hym

repleas

repleate of iperfectiō / beynge terminable create / temporall / coꝛruptyble and other lyke / therfoꝛe it behoueth the to clenſe / puꝛyfye and take from him all thoſe imperfectyons / and ymagyn him infinite / interminable / icoꝛruptible ād in effect abſtract and lyfte vp aboue all imperfectyon. Neyther doth that ſuffiſe / but alſo it is neceſſarye that thou floꝛyſhe ande adoꝛne him of all perfectyō poſſyble / in ſoche wyſe that thou conceaue to ſee him æterne / neceſſary / ſimple immutable ād infinite. Neyther yet doth all that ſuffiſe / but moꝛouer it behoueth the with thy thought to puriſy ād clenſe of all iperfectyon the Wyll ād mynde created / the wyſdome created the iuſtice / bountye / pitye / power / Charitye / treuth / beaultye and all the other vertues ād perfections / to which imperfectyon is contrarye / ande conſequently to entyche hym of infynyte degrees of perfectyon / ande ſo to beholde hym in God as a thinge puryfyed / to be vnto him / dyvyne ande infynite. WHT becauſe thoſe powers / vertues and operatyons with imperfectyō in maner ruleth in vs / will not ſuffer

our

our wittes to conceaue that creature in his beyng and to cleanse and spoile hym of all imperfections, and so to make him infinite, we can not in our beyng see him in God in whome there can be nothing imperfect, but it must suffise vs to see hym in vertue and eminencie. So that albeit in gods proper beyng ther is the corporall vyson, the imaginacyon, credulyte opinion, discourses ād other actions essencially. Nevertheles it must suffise vs to se thē in vertue and eminencye. For to see God clerely, it includeth and conteyneth all perfection, lyke as the golde conteyneth the perfection of all other metalles. He then that seeth that diuine being wyth all perfecyon possible, seeth what thing God is, because he seeth a spirituall lyght, moost pure, moost clere, moost simple and exellently fayre, æterne, immutable, necessary and infinitely perfect, replete of Celestiall fælicite, iustice, powr, bountie, verité, wisdome, mercye, charité and of all the other perfectiōs ād vertues infinitely parfect and that in it, in vertue and eminencye be all the colours, odours, sauours, soūdes,

songes,

songes/ swetenes/ fairenes/ honours/ dig
nityes/ treasures/ pleasures and felicia
ties of the wooꝛld/ infinitely ād without
ꝓpoꝛcyon/ moꝛe perfect then they be of
them selues here.

And moꝛeouer it behoueth the to knaw
we that the beyng of the creature is a sha
dowe and a mooste sleyght vanité in com
parison of Gods beyng/ and the differẽce
moꝛe/ then is betwene our shadowe and
our selues. Yt is to be sayde of God/ that Exod. 3
surely he is onely the thinge that is. Lyke
wise I say of our powers/ beaulté trueth/
charité/ iustice/ wysdome and of all our o
ther vertues/ that compared to the diuine
they be as mooste vaine Images/ and sha
dowes/ infinitely distaũt frō them of god.
Also it behoueth to knowe/ that God is Johan. 5.
not ydell/ but that he cōtinually woꝛketh
(as Chꝛist saith) in such wise/ that he hath
not onely geuē vnto the woꝛlde his beige/
but also continuallye conserueth all the
thinges created/ and all the vertues/ that
of all the myꝛacles and straunge effectes/
we konwledge only God to be Aucthour
and to him we gyue all thankes honoꝛ ād

glorie. So likewise ought we to knowledge of him all the naturall effectes and operations / and not to extolle or praise nature / but God onely / who geueth and preserueth the bring and vertue to all thinges. Neither ought there any other chaunce or fortune to be named / but all to be confessed of God / and he onely to be thanked / euen as he continually worketh for vs. And as his power is neuer voyd / but contmuall working in all creatures. So his wisdome continually seeth / disposeth and ordereth all thinges moost best / and his bountie likewise cõtinually communicateth vnto vs his benefyttes and graces. Furthermore it is necessarie thou knowe that all that god hath wrought / worketh or shall worke in his creatures / is all for man / for whome they be created and preserued. For all the giftes and benefittes that from the beginning haue bene made or shalbe made to the creatures / Man is bounde to knowledge them as made to him / and accordingly therfore to thanke God. And especially the chosen or elect / to whome all creatures do serue / both the

pre-

predestinate and reprobate. Yea the Annge- Rom. 8.
lles and the deuelles / euen to the very
fines. And because God doth here mani-
fest and discouer him selfe / with his omni
potent wisdome / trueth / iustice / bountie
and his other vertues and perfections /
not onely in his creatures / but moch mo-
re in his scriptures / ād specially in Chzist
on the crosse / chefely to them that by faith
conceaue him with spirite. Therfore it
behoueth him that will knowe what thig
GOD is / to beholde him particulerly in
Chziste / and to beseche him to giue him ly-
uely and clere light to knowe him not o-
nely in his creatures and scriptures / but
specially in Chziste crucifyed / to thende
that in him ād by him / vnderstanding the
great bountie of God / we maye ren-
dre vnto hym all honour and
glory / by our Sauiour
Jesu Chzist.
Amen.

Howe to knowe God by hys creatures.

GOD in his maieste apparelled with his perfections / ād in the well of his bzightnes (as layth Paule) is a certaine light inaccessyble and hydde. But here he somwhat discouereth him self by his creatures / as who will entre into Rome / must of force knowe by the pyllers / sepultures / Images and by the great ruines that he shall fynde there / that the Romaines in times past / haue been of great power / dominion and wisdome. So he which entereth into this worlde / seing this great engine / must of force knowe the maker therof to be the God omnipotent. And beholding the ozdze of his creatures / must not onely see but also maruell at the wisdome of God. And wyth Dauid crye and saye. Lozde thou hast created all thinges in wisdome. And moreouer it behoueth hym to saye that GOD is best / seyng that continually he disposeth newe gyftes vnto hys creatures. And seyng that by due meanes he

1. Time. 5.

Eccl. 15.

Psal. 1. 3.

he leadeth them to theyr ende/ he is forced to confesse GOdS deuine prouidence/ ande so in conclusion by the thinges created/ to come to the knowledge of GOD/ and of all his perfections/ as farre forth as they appeare in his creatures/ and that because the creatures be knyted so togethers that eche one hangeth on other/ and all of GOD/ in sothe wise that they make a ladder to the vnderstandinge of the naturall/ by the whyche they clyme ande ascende euen to GOD. They see that this inferiour worlde/ is gouuerned of the heauens/ ande that the heauens kepe theyr courses vniformely/ by continuall mouing/ and therof be constrayned to cõsyder/ that the vertue whiche moueth thẽ/ beyng infaticable ande neuer werye/ is spirituall/ for if it were corporall/ it shulde ende or at the least waxe weake. Ande so goyng farther/ they consyder that that spirituall vertue/ not being the supreame/ is gouuerned by an other. Ande because they can not attayne the infynite euerlastinge/ they are forced to come to a fyrst supreame intelligence/ the whiche moueth

without being moued/ and to a fyrst cause independent/ and so they ascend to the knowledge of GOD. Moreouer/ by the beaulté of the creatures/ they ascēd to the knowledge of the beaulté of God. By the ordre/ Armonie and consent that appeare in the creatures/ they attaine the consyderation of Gods infinite sapience or wisdome. And so by the visyble workes of
Psal. 45. God (to the regarde wherof Dauid calleth vs/ sayinge Come and beholde the workes of the lorde) they attaine to consyder the inuisyble perfections of God/
Rom. 1. his euerlasting power and Diuinité as Paule wrpteth. There is no creature so bace nor so vyle/ in whome there shineth not the glory of God/ in which thou maist see hys greate power/ wysdome/ bounté beaulté and the other perfectiōs. And by howe moche the creatures be more noble/ hyghe/ worthie and excellent/ by so moche the more do they discouer God. Lyke as
Psal. 8. the heauens which particularly do shewe the glory of God. And the more perfectly we knowe the creatures Yea God in thē/ so moche the more we ryse to the knowledge

ledge of God / ande by so mochē the moze our vnderstādinges wholy āde with perfect light is vnited and copulate vnto hym.

It is true that many consyder the creatures in thē selues / without respect to hym that hath created them / ande so cōserueth and gouerneth them. But those are of moze grosse condicion then is the owle / which / because he can not beholde the Sōne / forzeth him self and taketh pleasure to beholde hym in the sterzes. And they / not seing God in his glozie / seke not / at the leaste wise / to see him in the mirzour of hys creatures.

But knowe thou fyrst that this ladder of the creatures to clime vnto God is perillous / because that God hauing put in them a certeine beaultie and swetenes / to thende that mannes vnderstandinge of the taste of the swete running water shuld be prouoked to seke the fontcine oz spzinge / ād therby to seke God with moze behemencie. Many staye oz rather fyxe them selues in the degrees / ande neuer arziue to the heigth.

And cōme of the sight of the beaulté crea-

ded/fall into vyle/base/vnciene and fylthy thoughtes. And other swelle in pryde of that theyr vayne science/without climing to taste the swetenes of Gods doütie/fyxe them selues in the degrees/and there shewe them selues contented for rewarde to be seen and reputed for learned/of the blinde folysh and frantyke woorlde.

Furthermore/this ladder is very hard and imperfect because that by the synne of our fyrst parentes we are so blynded of light/that wyth great difficulté we maye see god in the darkenes of things created/specyally because the wise of the woorlde/coueting to search all theyr coperties/vertues and qualyties of the creatures/have entangled them selves with their curious thoughtes to the vayne shadowes of the woorlde/that fyrst they are attrapped of death or ever they are a lytle elevated their mindes towardes God.

It is also a very longe ladder/for the great distaunce that is betwene the lowe sensyble creatures (at the which/as at the fyrst steppe or degree it behoueth to begin ne to clyme) and God. For it requireth extreme

treme labour to arryse to the knowledge of the material substaūces/ād moch moze thē to clime with the thought to the knowledge of the imateriall. And whē thou art arzived at the perfet knouledge of the supreame creature/because betweene that and God theze is infinite dystaūce/ before that with the thought thou azrive at god/ thy wittes shalbe i maner so wekened that in the ende thou shalt attayne none other but a weake/imparfect and darke cōcept.

Therfoze to have sufficiente lyght of God to the knowledge of him by the creatures/suffiseth not to our saluatyon.

Foz though with all naturall lyght we dyd arzyve by the creatuzes at the knowledge of God/ yet can we be none other but good Metaphisici oz natural theologiens/ ād not therfoze good ād supernaturall diuines/ because the woozlde shuld allwayes have moze operatyon in vs and in our hertes then God. We myght well leave our goods foz pleasure/ and one an other foz honour/ as in tymes past certeine Phylosophers have done/ whyche left

one

one vice perceauing other. But no man cā willingly forsake the worlde/him selfe and all thinge/and haue God for God/and for his onely laste ende/but he alone to whome the bountie of God is discouered/in soche wyse that he maye moze in him/then all the richesses/pleasures and dignities of the worlde. Wherunto suffyseth not the bountie of God discouered in his creatures/nor all our naturall light/as Paul writeth to the Romaines. Whome he sheweth that the naturall light/whiche leadeth to the knowledge of god by the creatures/was not ynough/because therof they had not light to glorifye nor yelde the due thankes vnto GOD.

Rom. 1.

Wherfore they are not to be excused whiche/thinking the naturall light to suffyse/ād trusting in their proper forces or stregthes/demaunde none other light of God/but are to be reputed wicked. For as moche as we all haue nede of the deuine grace and lyght to knowe GOD suffyciently. Neyther is it ynough to beholde hym in his creatures. But it behoueth wyth the spirite and supernaturall lyght to vn-

ders

derstand hym in Chriſte / where he diſcouereth hym ſelfe with ſo greate exceſſyue bountie / that he rauiſſheth and draweth vnto him the hartes / in ſothe wyſe / that deliuering them of the worlde / he ſaueth them. Let vs therfore fyxe our eyes in that diuine ſpectacle / to thende / that reſting in him and by hym the bountie of the father / we maye rendre vnto him all honour ād glorie by our Sauiour Jeſu chriſt.

Amen.

Sermon. iiij.

Of Phyloſophie ſeruet to true Theologie or diuinité / and in what maner.

THere be ſome the which demyng al ſupernatural light / thinke that in the worlde there is none other Theology or diuinité but the naturall / whiche they call Metaphyſyca. And becauſe that a Man can not be a Good Metaphyſicns / vnleſs he

he be fyrst a good Philosopher / therfore they be constrained to saie / that Philosophie serueth to Theologie or Diuinite. Somme other / not being able to denye Theologie or diuinitie to be supernaturall / saye that it is groūded vppon the naturall / in such wise that (after their sayig) as the knowledge intellectiue requireth the sensytiue / because therof it hath originall / groweth and hangeth or dependeth / so hath Theologie or diuinitie nede of Philosophie / because of it it taketh beginning groweth and is establisshed.

Philosophy then after theyr opinion / is the guide that leadeth vnto Santa Sā torum / to beholde the celestiall thinges. The ladder by the whiche it behoueth / to clime to true Theologie or diuinitie. And mannes reason is the rule to the whiche (accordīg to theyr iudgementes) resorte all the knowledge of the diuine light. And in so moch do they allowe thē / in as moch as they agre / not with the holy scriptures nor with the spirite / but with theyr blinde humaine iudgemēt / which they holde for the sceptre that sheweth all / euen to God.

But

But I saye, that as our humaine reaſō by the ſinne of our fyrſt parentes, is weake, blinde, frenetike and foolish. So is ykewise theyr Philoſophie. Inde that becauſe that albeit after the ſynne, God left vnto man a litle light of the naturall thinges, ne ceſſarie to the humaine life and cōuenient to our miſerable ſtate. Man neuertheles, in whome reſteth a certeyn pryde and curioſyté, wolde not content hym ſelf with ſo ſymple a knowledge. Is where a certeyn Philoſopher, geuing him ſelfe thurtye yeres to ſtudye the knowledge of all the properties of the bes, couide neuer perfectly attaine his deſyre. The others haue geuen thē ſelues to ſearch the knowledge of al the properties, qualities, vertues and operations of euerie ſenſyble thing aude not onely of the baſe aude coꝛruptyble but alſo of the celeſtiall bodyes. Yea (and which is moꝛe) they haue enterpryſed to ſpeake of the Soule, of the Angelles, of God and of the thinges ſupernaturall. In ſoche wyſe that (paſſyng the symptes of theyr ſmall light, and walking blyndely) eche one hathe fabꝛycate in hys

mind

minde his owne fantasie / and to the purpose have so spoken and written every one according to his proper frenesye / wherof is growē so great varieté of opinions / so many confusions / errours / sectes and heresies / that (as saint Jerome iustly calleth them) the Philosophers are the Patryarkes of the heretykes / and the fyrst begotten of Egipte. And it is an olde prouerbe / a great Philosopher a great heretyke.

The naturall reason therfore / that is not healed by faith / is frenetyke and foolysh / as thou mayest well thinke when thou considerest the presumption / in that it pretendeth to be the guyde / foūdacyon and ladder of the diuine knowledges. Where as it serueth not to rayse the man to the knowledge of God / but moche lesse geveth him cause to confesse with Socrates that not only he knoweth not / but also that wythout the diuine grace he can do nothinge. Albeit that that Philosophye is nowe so proude / that with the suppressinge and persecutinge of Chryst / the Gospell / the grace and fayth / it hath

alwayes

alwayes magnifyed the carnall man/his lyght and his powers/And is become so frenetike/that onelesse it be healed by faith/ it wyll beleue nothing to be true/but that it thinketh good/ neyther is it possible to perswade him in any treuth/of fyrst declared vnto him by his frenetyke reasons/ to be not conformable to hys blynde iudgement. Conclude therfore/that Philosophye lyeth lowe in the darke vale of vnderstandyng/ and can not lyft the head to the hygh and supernaturall thynges/ in respect wherof/it is vtterly blynde/ and knoweth not/ neyther by experience nor reuelation/so that in it/ it is impossible to establysh the foundacion of the faith. For as the feling passeth not the region of the sensible thinges. So likewise can not humayne reason nor physiosophye passe the regyon of the naturall thynges. The naturall man (as wryteth Paule) vnderstãdeth not the thigrs of the spirite. And because he is not capax/ that is perceaueth it not/ he mocketh ãd scorneth it. Yea he persecuteth/banisheth withstandeth/ denyeth ande repugneth the myracles/ reuelatiõs

prophecies/the grace kayth the holy scrip-
Johan. 10. tures/ God/ Chryst and hys membres.
Yf they heare the Gospell preached of a
faithfull man/ they saye he is madde/ fu-
ryous or possessed of the deuell/ as was
Marc. 8. sayde of Chryst. Yf of a learned man/they
saye his great studye hath brought hym
oute of hys wyttes/whyche also was saye-
Act. 7. de to Paule. Yf of an ignozant/ howe/ sa-
ye they can he be learned that neuer studi-
ed letters? And if of a poore wzetche (as
touchinge the wozlde) they saye to hym as
was saied to the bozen blinde man. Thou
Johan. 9 wast bozne in synne/and wilt thou teache
me? And so in effect can in no wyse abyde
to heare the thinges of God. Go reade
the holy scriptures/ and thou shalt fynde
that the carnall wysdome and humayne
reason hath alwaies rebelled against God.
She is the same that/ fygured by the ser-
pent/ persuaded our fyrst parentes to tas-
te of the prohibited apple/ and that belee-
ued not the wozde of God/ and that after-
wardes taught them to excuse them sel-
ues. That made Caim to slea his bzother
Abell/ and that persuaded the wozlde in
the

the time of Noe, that the generall diluge or floude shulde not come. She caused the buildyng of the towre of Babel. She prouoked Pharao to resyst God. She induced the people of God to murmur against him, and to worshyp the golden calfe, and moued the Gentiles to ydolatrie. It is she harlott that made Salomon, loose hys wittes, and stirred his Father to kyll Vria. And finallie, she is the same that persecuted the Patriarckes, Prophetes, Apostles, Martirs, and sainctes of the old and newe Testament. Beholde whether she be a wycked foole or not that putte Chryst on the crosse, and where as Chryste crucified is the right wisdome of God she accounteth it for a mere madnes. Surely there is nothing that hath so moch fauoured the kingdom of Antechryst as she, whiche hath introduced all the superstitions, Hypocrisies, Ydolatries and euelles that haue ben committed vnder colour of holynes. The faith hath not had a greater enemy then she. The Church of Chryste was a Paradise whiles the symple fayth reigned. But taking in hãde the Scepter

of humaine reason / it is become a confus
sed Babylon. And where as the clere / sure
and infallyble faith / by geuing light of the
trueth / magnifyeng Chriſte / his grace ād
the gospell / doth annichilate or bringe to
nought the fleshly man / ande maketh the
parson symple / pure / immaculate / vertu-
ous ād holie. The darke / blinde deceitfull
frenetike foolish and hereticall carnall rea
son / wysdome and Philosophie / cōdempn
neth ād oppresseth the trueth. And to pro-
ue ande extolle the errours persecuteth /
crucifieth and burieth Chriſt / the grace ād
the gospell ād magnifieth the carnall mā
euen to the heauen. All the harlots to ge-
ther haue not so moch corrupted the worl
de as this onely carnall reason / prudence
and false Philosophie. No nor the symple
ignorāunce hath not so moche cōfused the
worlde as the humaine science / wisdome
and Philosophie / which maketh men bol-
de / vnshamefast / hoote / liers / proude / con-
tencious / frenetike foolysh and wicked.
Wherfore Paul exhorted the Colossians
Colos. 3. to beware of her decepte / because (as God
Esay. 47. sayth by the Prophet Esaye) she begyleth

the

the parsons. For the wyse of the worlde be the moost deceaued, moost fooles, moost wicked and moost contrarie to Christe. And it requireth a speciall miracle to conuert one of thē. Reade the Christian histories, and thou shalt fynde that those be they which euermore haue been the fyrst to persecute the Gospell. And they are very wycked and foolish that will grounde Christ vppon Aristotell, euen like vnto them that will buylde a Towre vppon a wheaten strawe. Christ and not the Philosophie is the onely true foūdaciō of his Churche and of the true supernaturall diuinitie of the which he is the onely worke master, and not Aristotell. I praye the what hath Aristotle to do wyth Christe? Manie haue enforced them selues to agree Aristotle with Plato, but they coulde neuer bringe it to passe, because Aristotle beginning at the lowest of the sensible thinges, ryseth in the ende to as high as maye be. And Plato begineth where as Aristotle ēdeth. Cōsidre nowe howe it is possible to agree hi with christ, though many will make hym a pillier of the Gospell ād a lad-

der to clime to heauen. Let vs therfore repute the sciences of the worlde as vaine beig like vnto the harlots/ that with their flattering woordes and false deceipts corrupt the mindes. And let vs consider that if the priestes of the old Testament were prohibited to take a comune woman for a wife/ howe much more the Christian that is all wholy consecrate and dedicate to God/ ought to flee and eschewe the vayne sciences and onely seruing him self of thē as of moost vile handmaidens/ to knitte hym selue in spirite and with harte and minde to applie him selfe to that pure and immaculate virgin of the holy Theologie or diuinité: To the intent that eurlastingly we maye render to God all laude honour and glory/ by our Sauiour Jesu Christe.

Amen.

Howe we ought to vse the holy scriptures / in attaining the knowledge of God.

THe knowledge of the holy scriptures is not ynough to proue that we haue suffycient light of God / because it is possible that a man maye by his prõpte memorie attaine the holy scriptures and their interpretacions in his minde / and by force of his naturall wytte / naturally vnderstand them / and be neuertheles for all that without faith / spirite and lyuely light of God. For Luc: 24.
therto it behoueth hym to haue the spirite and supernaturall light / that God with his fauour do open ād penetrate the minde by his diuine grace. So that therfore we must not accompte the holy scriptures for our last ende / or for our supreame Quene or Empereſſe / but for meanes that serue to the faith / to the spirite and to the true knowledge of God / muche more thē the creatures. And we ought to serue our selues of them in diuers wayes / for that they first incite and teach vs to repaire to

God/ saynge/ in him is the chiefe boũte/ go to him/ for he is faythfull/ and hath promised to make you taste all vertue and goodnes in him. Yea. though they do not make the liuely to knowe God/ yet worke they/ as the Samaritane did/ that sent the Samaritanes to Christ/ who otherwise made them taste ād feele that which the Samaritane had said of him vnto them/ in soche wise that when they returned/ they confessed/ saying/ we beleued not at all by thy wordes/ we our selues haue hearde ād knowe/ that this is truly the sauiour of the worlde. And so the holy scriptures do send the to christe/ to the ende that he maye opē thy hart/ ād make the i spirite liuely to vnderstande that which alreadye thou hast redde in the dead letter/ that thou maist saye vnto the scriptures/ we neuer beleued by thy wordes/ the which/ being without spirite/ coulde not make vs taste liuely the great bounté of God. It is true that by thy wordes we haue beē prouoked to go to Christe/ who/ speaking vnto vs in spirite hath made vs to fele in the harte/ a more clere/ high and diuine effect of that thou

John. 5.

hast

haſt ſpoke. They erre therfore that fedig them ſelues of the letter ād not of the ſpyrite/do fixe thē ſelues in the holy ſcriptures/ād ſeke none other light but that. Yea I ſaye that for one houres ſtudie/ they ought to praie a thouſand/ād to remaūde of god the true vnderſtanding of thē. And like as the Diaconiſtes helde opinion/ that the ſenſyble thiges geueth vs occaſiō to ſtudie in the booke of the minde in whiche (they ſaye) is inpynted all the verytē. So muſt we conſyder that the holye ſcriptures do call vs to Chriſt/ in whome (as Paule ſayth) be hidde all the treaſures of wyſdome and knowledge. This is no leſſe then true/ that ſyke as if thou haddeſt a frende whome thou haſt not tryed (though alwayes thou haſt trauayled to proue hym) thou woldeſt not inwardely knowe hym for a frende (though he were euer in thine eye) becau'e the proofe hath not rooted hi in thy minde. So albeit the holy ſcrip'ures do call ande exhorte the to ſeke god in ſpirite/ it is yet impoſſible that thou ſhuldeſt finde god i trueth i the ſcriptures/ if firſt by ſpirite/ thou haue him not at the harte.

They serue also an other maner / that many tymes happeneth. As where God maketh the in spirite with lyuely faith to feale a deuine trueth. Afterwardes / redig the holy scriptures / thou findest that trueth writtē that thou hast so cōceaued. And therof resting contented / thou confirmest thy self in the fayth of that trueth / notwithstāding that it ought to suffise the / of the fyrst inspiration of the holighost. And so moreouer because that in Christ is the ende of the lawe / all the promisses fulfylled ād all the prophecies verified / the shadowes / figures ād scriptures of the olde Testament / he that redeth it and seeth all fulfylled in christ is forced to satisfye him self of the trueth / and to establish him self in faith. For Christ sent the Jewes (that wold not beleue hym) to the holy scriptures / as to them that witnessed of hym.

Rom. 10.

2. Cor. 1.

Afterwardes / albeit that in the Churche of God / to be satisfyed / grounded ād established in the diuine / celestiall and supernaturall verité / it behoueth in effect to come to the inwarde wytnes of the holyghoost / without whome we can not knowe

we whiche scriptures of god be holy and whiche not. Neuertheles / after that by spirite we are assured that our holy scriptures be of God / we ought to serue our selues of them as of a certeine infallyble and supreame outwarde rule to teache / reprehende / correct and exhorte the others and to conuince thē that speake against it. For (as Paule writeth) amonge st the exterpour thinges we haue not a more sure clere / parfect and stedfast rule / then this / with whiche we ought in spirite to rule all our wordes / workes / dedes and lyfe. 2. Tmo. 3. Tit. 1.

The holy scriptures moreouer shewe vnto vs (though farre of) our countrey. By her we haue lyght of God of his promisses and also of his threateninges. And they nourish in vs / the faith / hope / charite feare and other vertues. They comforte vs in our troubles / and in prosperite exhorte vs to be temperate. They discouer the vanities of the world / our miseries and the bountie of God. And who so that studieth them must of force receyue or withdraw he him self from the worldly thoughtes / and settle his minde to mortifie his vices / Roma. 8.

more

inordinate desires and affections. So that the studie of them is very profitable to them that duely vse it. But it behoueth not to studie as the Iewe (who tyreth hi in the vttermust rynde of the letter / whiche) as Paule saith) killeth / and beholding Moses wyth the face couered / and not entering into Sancta Sanctorũ / but as the true Christian / to whome is geuen the knowledge of GODS celestiall Reygne or kingdome / without parables / that with the ipuely spyrite doth penetrate to the ipuelie taste and fealing of GOD in Christ / beholding hym with ipuely faith in the face discouered / and entryng into Sancta Sanctorũ / to see wyth clere supernaturall lyght / the hygh resplendent secretes of God. To whome be geuẽ all laude / honour and glory by our Sauyour Iesu christ.

Amen.

Of thinconueniences that are happened and daily happē by the abuse of the holy Scrypturs.

The holy Scriptures of them selues be the good giftes of god and of the holyghoost. Neuertheles they maye be vsed of vs wel or euell/ as by experiēce it is manifest. For where as Gods elect serue thē selues of it to Gods honour/ the repzobate contrary wyse serue thē selues of it to his dishonour/ thzough their owne faute ād not of the scriptures In so moch that in respect of their wicked malignité it hath per chaunce done hurte in some wayes to the wozlde/ though at length/ god of his infynite bounté reduceth all thiges to his honour ād glozie. For first the scriptures ād specially the holy scriptures/ haue ānoied thē who haue been diligēt to gather to gether manie bookes/ and negligēt to studye thē. Thiking thē selues fully learned whē they haue had their libzarie full of bokes. Other some studying/ haue not attayned to im-

to impryntē the trueth that they founde in theyr mindes/and therfore haue wryt-ten it in papers/ so that/ resting moost ig-norāt/all their learnig cōsysteth in their wrytinges/ād loosīng them/they also loo-se their scīence. Which was one of the Ar-gumentes that caused Plato to cōdemp-ne lettres/ sayinge that before scripture was founde/ the men were moche better learned then sence/ because they were for-ced to wryte in theyr mindes that that af-terwardes they haue written in paper. I passe ouer that many haue cōsumed theyr time in the dishonour of god/in readig ād wrytyng of thinges curious ande pernic-ious to the healthy. And that manie tranſ-ported of Curiosyté/ haue willed to see so many bookes that in the ende they remai-ned confused wythout frute. As doth the felde wheron they cast ouermoch seede. And of some that by those meanes haue lost their wittes. But that which impor-teth moche more is that they thynke the true knowledge of Theologie or diuinité cōsisteth in lettres/ which is vtterly false/ because they giue not true and lpuely light

of

of the supernatural thigys that can not o-
therwise be knowen of vs but by spyrite/
reuelation/faith spirituall taste/spuely vn
derstanding and sure experience. For like
as the Phyloſopher without experience
can haue no knowledge although he beare
in minde all that is written/ and not ha-
uing practyſed/ he muſt reſt onely in opy-
nion grounded vppon Ariſtotle/ Plato
and the other Philoſophers/ whiche mo-
ueth hym to beleue theyr wrytyng to be
true/being neuertheles in very dede more
ignorant then is the poore paiſaunt or
huſbandman/ that by labouring of the
Earth/ without ſekinge lettres/ fyndeth
the operacion of many naturall thynges/
that proueth his ſcience to be ſomwat and
theirs none/though well they ſtudy for e-
uer ād wante experyēce. So likewiſe one
ſymple ydeote without learning/ if he ha-
ue faith/ spuely taſte/and ſpirituall vnder-
ſtanding of God/ is a greater diuine then
all the learned men of the worlde that be
wythout ſpirite. Yea he is a diuine ande
they none. For that of the heauely ſuper-
naturall thinges he knoweth ſo-moch as

he

he faieth/ and experimentarily by faith. As the learned mā hath vnelp a barzaine/ polde ād drase opinió which stādeth without faith in desperatió accompained of euery vice. Now therfore it appereth that of this errour by thinking that true Theologie or diuinite cōsisteth in learning/ there are innumerable inconueniēces growē/ and chefely that many wantig letters/ ād not hauing tyme to studie/ thinking that by other waies it is impossible to become diuines/ haue not disposed them selues to demaunde of God with meke harte and feruent desyre the lyght of the diuine thinges. And moreouer they haue fledde and withdrawen them selues from the intelligence or vnderstāding of the holy scriptures/ as from a terrible rupne/ because their wyse learned and holy men haue persuaded them that no man may vnderstand it but they onelie that are learned. Condēpning them that write in the vulgare tongue/ as if the true diuinite depended of the Hebrue Greke or Latin letters/ or of that witte that hath well studied them. Behold nowe therfore whether this be not a

moost

moost rawe ād wicked opiniō, beig the ver-
ry cause that hath moued me thus to wri-
te i my natural tōgue to thintēt that (kno
wing the true Theologie to be opē to eue-
ry language and to the symple) our owne
natiō ihulde not be priuate, who haue no-
ne other but the mother tongue. Ther be
many that, studying the holy scriptures
without spirite, lpucly faith and supernat-
all light, haue not onely not attapned the
true knowledge of the bountie of God ād
theyr owne proper miseries, but the more
they haue studied, the more, by the dre ād
deade letter, they are become blynde of
God and of them selues. Yea vnfaithfull,
vnkind, proude arrogaūt presumptuous
contentious ande repleate of all other vy-
ces. Where as the supernaturall true
Theologie or diuinité stryuing the great
bounté of God, and declarying in our sel-
ues our owne myseries maketh vs faith-
full, thankfull, iuste, humble, modest,
gentle, quiet and conformable.

And moreouer they be so blynde that
not knowing theyr owne wretchednes,
they not onely forbeare to hūble thē selues
befo-

before God / ād of him hartely to demaūde
be helpe lyght and grace / but also leauing
prayer for their studie / and the spirite for
theyr learnyng / they presume to be masters
of the others as Paule wryteth / and so
Rom. 2. inflamed of theyr science / haue slaundered the worlde where as charyte edifieth.
2. Cor. 8. And being consequently without spyryte / they study and vnderstand the holy scriptures accordyng to their owne iudgementes / diuersly as their wyttes ād studie are varyable / and euery one accordyng to hys fantasye expounded them / thynkyng he hath perfectly and iustly conceaued them / Wherof are growen infynite sectes and hereseyes. In stead of that / if they had beē good ād true diuines ād had had the spirite of Gods gyfte / they had vnderstāde thē in treuth and veritē / wherof followeth none other but vnion of faith both in spyryte and charitē.

Many also beleuing by the studie of the holy scriptures / to attayne true Theologye and parfect knowledge of God and consequently the chefe felycyte possyble to the lyuing man / haue geuen themselues

to

to studye the scriptures/and walkinge by them to ioyne to the supreme felicité of Gods knowelege/because they wanted the spirite/they neyther can arryve at the true and lyvely lyght/taste and spirituall vnderstanding of God nor yet to the true felicité. Wherof it groweth that they fall to the botome of infidelyté/in suche wise/that they beleue that there is none other light/faith or diuinité then that their barreine and deade opinion/nor other felycité then that theyr mysterye/and so/seming to have attained the heigth of vertues/before they have ones tasted of them/they dispayple them. These and soche other inconveniences are growen and continual lye growe through them that knowe not how they ought to vse the holy scriptures in soche wise/that by theyr default/and not of the scriptures/they have perchaūce done hurte to the worlde. But for that we ought not to cōdempne the letters (as many have done) but the men that knowe not to vse them as they shulde be vsed to the honour of God. To whome be all honour ād glory by our saviour Jesu christ.

Amen.

If to bee good diuines it behoue vs to haue the humaine sciences or not.

THere be many that thinke it is not possyble to attaine the perfection of Theologie / if fyrst a man learne not Grāmer / Dialectica / Philosophie and metaphisica / Dea Scotus Thomas bonauenture and soche other. I confesse my selfe to haue been in that errour / and therfore am nowe moued to compassion of them that rest blinded withall. If it were as they saye / we shulde be mooste bounden vnto the inuentours of those sciences / syns that by them we maye be good diuines / ād without thē not. And then I praye you if they happened to perish or those aucthours to be lost shulde it not followe that also the worde shuld lacke diuinité? And lykewyse if the learned men in those sciences be onely the good diuins and consequently Saincters (the contrary wherof is clerely seen) then myght well the symple ande vnlearned people despaire of all ghoostly healthy / and

the

the true and necessarie diuinité hange vp-
pon humaine sciences. So by that reason
it shulde behoue vs to saye that the Apost-
les and in maner all the sainctes/ Yea and
the blessed virgin Marie weare not good
diuines/ notwithstanding that they haue
taught others. No nor Christ neuer learn-
ed those humayne sciences/ and yet was
he the mooste excellent diuine. Therfore Johan. 7.
we must knowe that one humaine science
leadeth vs to clyme to an other/ moche
vnworthie of the name of Theologie or
diuinité/ but rather to be called Meta-
phisica/ the which neither hath nor geveth
so moch light of God as can suffyse to our
saluacion/ being a knowledge/ that by fo-
ree of mannes witte/ climing the degrees
of humaine reason/ maye be attained.
Where as the true ande supernaturall
Theologie or diuinité is a science of the
spirite/ a gifte ande light that by grace cō-
meth from God aboue/ in soche wise/ that
not he that hathe the pregnaūt witte/ hath
mooste studied and is beste learned/ is grea-
test diuine/ but he that hath faith/ liuely
light and vnderstanding of God/ that ly-

Ephe. 2. ueth better and more chriſtianly. And be-
cauſe faith is a gifte of God / and the true
diuinite a ſupernaturall light / not attay-
nable or can not be attained of vs / but gy-
uen of God to hys Electe. Therfore euer-
rie ſymple. Yocote and ignoraunt of the
humaine ſciẽces / maie by the grace of god /
ſodenly become a parfect diuine and chri-
ſtian / as in the actes of the Apoſtles it is
Act. 8. redde of the Eunucho. It is poſſyble thẽ /
that a ſimple olde womã maye haue mo-
re of the true Theologie or diuinité / then
all the learned men of the woꝛlde. For the
humaine ſciences do fyll our myndes of
ſmoake and pꝛyde / ãd occupie them in ſo-
che wiſe (that diſtracte with Marta) they
be not attentiue with Marie to receaue
the knowledge of God. It is ſeen by ex-
perience that rather and moꝛe lightly the
ſymple haue accepted the Goſpell thẽ the
learned mẽ of the woꝛlde. Yea where the
ſymple / the pdeotes / the litle childꝛen and
the Samaritanes magnified Chriſt / the
learned ſcribes and Phariſeis perſecuted
him euen to the death of the croſſe. And
whan the woꝛlde conuerteth / ſeldome the

learned men come to the fayth/ but haue
been euer the laste. There coulde none en-
tre into Sancta Sanctorum by tholde
lawe/but the hygh Bysshop. But Chriſte
dying on the croſſe/hath ouerthrowen the
vaile of the temple/ ſo that the reſplẽdent
treaſures of Gods wiſdome hidde i chriſt Col. 2.
are manifeſted ſo openly/ that the ſymple
and ydeotes/yea the publicanes ād comu-
ne women haue vnderſtanded them.
Wherof Dauid ſpeaketh ſaying Thy Pſal. 118.
wordes be open/they lyghten ād giue vn-
derſtanding to the litleones. That highe
and diuine wiſdome is become ſo lowe ād
opẽ in Chriſt/that euery ſymple maye vn-
derſtande. For that Chriſt is not come as
an humaine man to teache vs letters but
is diuinely ād ſpiritually deſcẽded to kind-
le the ſpirite/ light charite and grace in the
hartes of his electe/ande ſo hath he made
them to vnderſtand/euen to the Childzen
whiche magnifie hym/ ſaying Bleſſed is Math. 21.
he that is come in the name of the lorde.
And Chriſt reproued his Apoſtles when Luk. 18.
they letted the Childeren of comming to
him/though nowe their be many that wil

not allowe the holie scriptures to be had in the vulgare tongue/ nor redde and declared to the simple/ as if they coulde not vnderstand them/ nor were not bounde to knowe that which is conteined in them: And yet it is certeine/ they conteine nothyng other but profytable and necessary thinges to the health/ and that being of the hyghoost/ those diuine verities be in maner so expressed/ that in what tongue soeuer it be written/ so it be truly declared/ and with pure harte heard and vnderstande/ they must nedes edifie without offendig. Christe thanking his father/ sayde vnto hym. I praise the (father and lorde of heauen and earth) that thou hast hidde these thinges from the wyse and prudent/ and opened thē vnto babes/ not for that they haue studied/ but becausse it hath so pleased the. In this is fulfilled that that God promised by his prophet Jeremie/ that euen to the least of all they shulde knowe. Nowe beholde if they be blind or not/ that wyll buylde the true Theologie vppon Philosophie/ and vppon the humaine sciēces/ where as christ is the true fondaciō/

Matth. 11.

Jeremy. 31.

and

and vppon him it behoueth to buylde/not woode strawe or hay/but syluer golde ād pretious stones/that is to saie/not the inuencions of mā/but the onely true reuelacions of God. Sainct Johan Baptist/ and not Aristotle/ was the precursor or forerūner of Chryst. It is not possyble with the light of a litle burning candell to augment the great light of the Sonne ād lykewise Chryst can not be clarified by the humayne sciences. He him selfe saith that he hath taken his beaulte/ not of men but of his father/ who saide vnto hi. And the I haue glorified/ and the I shall glorifie. And wilt thou then that Chryst/which is the light of the worlde/ shulde haue nede of the light of Aristotle? That theyr dyre/ colde and dead Theologie seruyth to make them proude/ to presume of them selues/ to contende and to deceaue the blinde ignorannt people with persuading them falsely to repute them for diuines/ prea ād to begile them selues/ that albeit that they be darkenes in dede/ yet they thinke them selues to be the light of the worlde/ and therfore humble not theyr hartes to praie

1. Cozin. 3.

John. 5.

John. 13.

Johan. 1.

vnto God to giue them light. I will not saye that we cā not serue our selues of all the humaine sciences in the honour of God, yea and of our synnes, in almoch as of them we maye take occasyon of vertue. But I saye in dede that they be not necessarie to make vs good diuines. For to that it behoueth a supernaturall lyght of God, with clennes and purité of harte. And this light we ought euermoze to demaunde of God with feruent prayer, we ought also to seke the hearing of Gods wozde, and with humilité to exercise our selues in studying the holy scriptures, to the intent, that as true āð good diuines, we maye rendre vnto God all honour and glorie by our sauiour Jesu Chzist.

Amen.

Finis.